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578 dancing in which both villages and other neighbouring ones participated. A year later Tagam gave a return feast to Lesu. Seiut's younger brother, Sagari, became the new chief for Tagam.

624 648 554 888 To-day, in each village the white Government appoints a man called "Luluai," who acts as an intermediary between the natives and Government officials. In some villages the "Luluai" is a man of outstanding personality, from the family of the former fighting chief, or an *orang* of his clan and a man of real influence in the village. In other villages the choice of a "Luluai" may not be so fortunate. But even when he is a man of influence and strong personality, it is still the important old men of the clan who are the real rulers of the community. The "Luluai," if he is only a middle-aged man, is guided by them on any matter of importance.

THE FAMILY

593 The smallest unit based on kinship is the family, which cuts directly across the moiety and clan, since the father, as has been previously stated, is always of a different clan and moiety from those of his wife and children. On some occasions, when the clan functions as a unit, this division is brought out very clearly, as at the wedding rites of a daughter, when the mother and her clan relatives are active and the father is in the background. But, as a whole, the

593 428 611 ties of sentiment which develop in family life are not severed. For instance, although the rule for the inheritance of property as well as status is that it comes through the female line, the former frequently comes down through the male line. Inheritance of property and of status are in quite different categories. The rule concerning status is inviolable. A child is always a member of his mother's clan and moiety. But a child may receive magical spells from his father as well as from his mother's brother or mother. Although a native informant will always tell you that the latter is the

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rule, in reality, when one studies concrete cases, as much magic is inherited in the male as in the female line. For the inheritance of property, including magic, the rule is not rigid and family sentiments frequently override clan rules.

Moreover, despite the cross-secting lines of the clan, the family has a decidedly unified life. It is the husband who clears the bush ground for cultivation, while his wife plants taro. It is he who fishes and brings the larger part of the catch to his wife. She prepares the taro for the evening meal, which they and the children enjoy together, apart from the rest of the hamlet. The mother nurses her infant, and her husband quite frequently takes care of him while she is busy in the garden, or with her cooking. By co-operation in the infinite number of details which comprise family life, the unity of the family is maintained. Finally, a man and his wife have a close affectionate and sexual life, although extra-marital intercourse is rather usual. Even wife-beating, which may cause a temporary rift, serves at the same time to assert the unity of the family; a man never beats his mistress.

CLASSIFICATORY KINSHIP SYSTEM

The kinship groups of moiety, clan, and family having been briefly sketched, it remains to describe in more detail the classificatory system of kinship. The distinctive element of any such system is that a single relationship term is applied to a large group of people and not just to one or a few individuals. The division of the society into two totemic, exogamous moieties has been noted, and the range of kinship terminology is the moiety, all the members of which are considered to be related. If, first, the principles of the system within the immediate family are grasped, it is easy to follow the more complicated extensions. The accompanying diagram of a genealogy helps to illustrate the points.

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183 I understood this, and was rather surprised when I somewhat naïvely indicated the exceptions.

183 In order to bring out the differences between the social
591 and individual patterns of behaviour, it is necessary to take concrete instances of the former and describe the individual variations from each one. There is, for instance, the general rule of behaviour that a man upon marriage should come to live in the hamlet and village of his wife. And many men follow this pattern, but there are others—a minority—who for personal reasons do not. There are examples of men who settle in their wife's hamlet and later move away for personal reasons. Kaptan, who came originally from a bush village and settled in his wife's hamlet, Onel, grew very irritated at the way his wife's relatives constantly interfered with his affairs, and so left Onel and built a house for himself and wife at Penguli, where a very good friend of his lived.

Another man went to live in his wife's village about thirty-five miles away from his own, and then divorced her because he was tired of walking back and forth to his own village, where he went for rites, funerals, and other important occasions. After his divorce he married a woman from his own village.

183 The rule of maternal descent, that a child belongs to
611 the clan and moiety of his mother, is rigid, and as far as I know never broken. But a corollary of the same rule, namely, that property, material and immaterial, stay within the clan, is frequently not kept. Sola, who is famed as a fishing magician, learned his magic from his father; and Bullagot, the old rain magician, says that he will teach his magic before he dies to his son. As far as I could gather, it is merely personal preference in these cases that decides the line of inheritance.

183 The belief in magic is, however, quite universal. Everyone
799 appears not only to use magic on the appropriate occasions,